PACIFIC UNITARIAN SCHOOL FOR THE MINISTRY

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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THE QUELLING AND QUICKENING SPIRIT.

Queller of pride, of wrath, of wrong,
Quickener of love, of truth, of right,
O Spirit sweet, O Spirit strong,
Thy twofold work in us unite.

Thou wagest war, Thou smitest sin,
Thou bringest foes and strongholds low;
A conqueror Thou comest in,
But not alone to overthrow.

Through realms rebellious Thou dost sweep,
A northern blast, a mighty storm;
Each yielded region Thou dost steep
In balm of south wind, soft and warm.

Each wasted land that Thou dost win
Thou makest flowery, fruitful, fair;
Thou bringest peace and plenty in,
Light, life, and love enthronest there.

What bliss upon Thy reign attends!
Each subject soul, how glad, how free!
The sweetness of Thy sway commends
The fulness of Thy victory.

Come, Spirit strong! Come, Spirit sweet!
Our sins o'erthrow; Thy life instil.
O'er us Thy victory complete,
In us Thy blissful sway fulfil.

—*T. H. Gill.*

FORGIVENESS TO LOVE.

"I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."—LUKE vii. 47.

In order to appreciate aright the sentiment here meant to be conveyed, we must, I suppose, slightly correct the form of words and restore to the two clauses their due balance and contrast,—"Her sins are forgiven, for her love is great; but he to whom little is forgiven,—it is because he loveth little." That is to say, there is a perfect parity of movement between God's receiving affection and our trustful advance; attachment on our part being met by free reconciliation on His, while the cautious and frugal heart scarcely reduces its estrangement in the least. In this great lesson lies the whole point of the incident; to lead on to this are the figures presented in such elaborate opposition,—the cold politeness of the Pharisee, content to be civil to the Son of God, and the passionate reverence of the woman who forgets the restraints of usage in her gratitude. The evident intention of Jesus is to plead her intense devotedness as a sufficient ground for Divine forgiveness; and *not*, as some historians suppose, to account for her attachment by a prior act of pardon. For it is not until the last moment of the scene that He announces, "Thy sins are forgiven," and silences all murmurs by again referring to her fervor of trust as the reason of her release. "Thy faith hath saved thee; go in peace."

No doubt the same tender and susceptible soul that wins forgiveness by depth of love will also repay it with devoted gratitude; the imploring faith at first and the resulting joy at last will be of the same rich tone. In his words to Simon,

Jesus may have touched on both relations and spoken of forgiveness as at once the answer to a love spontaneous and the awakener of a love responsive, and with this he may have contrasted the hopeless case of the insensible and formal mind, which for want of love goes without forgiveness, and, unmellowed by forgiveness, flows down in no love.

Whoever will look at the character of the incident as a whole cannot fail to seize its essential spirit in this truth,—that in heaven there is mercy for the reverent and loving, and a strict account for the critical and cold.

The historian apparently took too dark a view of the woman's character, being misled by the words "many sins" into the inference that she was living a life of outward shame. The appearance of such a person, with such enthusiasm, in the dining-room of the fastidious Simon, would present a manifest improbability. And we are relieved of the difficulty by the other three evangelists, who relate an incident so similar to this that it can be nothing else,—an incident in which the entertainer is still Simon, and a woman in devoted discipleship expends her precious spikenard on the Lord, while guests find fault with the permission of the act (Matt. xxvi. 6–13; Mark xiv. 3–9; John xii. 1–8). We learn from these other Gospels that the scene was in Bethany, and (from the Fourth Evangelist) that the woman was no other than Mary the sister of Lazarus. If so, it is no wonder that her act is regarded by the narrators as the simple expression of reverential homage, apart from all penitential meaning, and that no reference is made to any sins in her that asked forgiveness.

By taking our stand at a mid-point between the two accounts, we may perhaps discern the truth of both. To the outward eye of the spectators at Bethany, there would appear no ground for contrition in that gentle Mary who had long sought "the one thing needful"; they would see nothing in her demeanor but the outpouring of an unspared veneration. Yet, in the inner relations of that susceptible soul, might there not have been many burdens of self-reproach,—many grievous failures and transgressions which she had longed to confess, and now at length had laid at his feet? Those good sisters, being human both, might well make sins for themselves and sorrows for each other, that needed the eye of Christ to clear them away; but, as this would be all private as the confessional, any words of reassurance that might escape the lips of Christ would fall upon the hearers without their key; and an expression of forgiveness might be so misconstrued as to imply that she to whom it was addressed must have been "a sinner" in human sight as well as in the Divine.

Let us, however, who know it was Mary of Bethany, not so misunderstand those bitter tears and the gracious words that dried them. We know assuredly that the same eager susceptibility which was quick to choose "the good part" would also cause her to feel that "her sins were many." The holiest light in the upper regions of the soul flings the deepest shadow on the ground. The depth of contrition is proportioned to the height of aspiration. Nor let us dare to call this an illusion; for it is the most certain of all moral laws, that every sin brings a film upon the inner vision and sets the soul more nearly in the dark; that in the heart where evil is faintest, there it is best known. None can take the full measure of its shadow, but He that sees it with the Light of lights.

And what, accordingly, is the consolation which the Saviour offers to her contrition? Does he treat it as a mistake? Does he say she need not distress herself, for in reality there is but little amiss? On the contrary, he respects her self-abasement; he adopts and repeats her remorseful estimate; he owns the sins to be many,—only not too many for the reconciling love of God!

Here, then, we have the distinctest contrast between two types of mind and character, with a direct verdict from the lips of Christ on their relative nearness to the heart of God. There is the apparently correct and unobjectionable Simon, honest enough to risk the imputation of discipleship by opening his house to the Galileans, and worthy to be on intimate terms with the good family of Bethany. Evidently sensitive about the proprieties, he has no insight below the surface. Cold and even in himself, he has an aversion to the language of intense affection, and likes to see a gloss of moderation over all things. His ethical self-management guards his habits and keeps him negatively right. Having no real appreciation of sin, no sigh for inner consecration, he probably found the "pleasures of a good conscience" just upon his level. W

know nothing against his morals, his charity, or his outward religion; but his love was little.

On the other hand, there is the devoted and affectionate Mary, known to us only by her contrition, aspiration, and reverence. We by no means feel sure she was never surprised into the sharp and bitter word, or that she was always punctual with the outward task; we are by no means certain that she did not miss the near duty in quest of a far wisdom; or that, where her love was strong, no mist ever dimmed her clearness of eye or purity of conscience. But, whatever her delusions and sins, they were those not of a dead but of a *living heart*. They had no canker of selfishness. Sad and confused as may be the accounts of such a one with God, there is an open hope, a source of power, a likeness with Himself yet uneffaced, so long as the love is great.

The emphatic preference which Christ evinces for this form of character is no accident, exceptionally appearing in this passage of his life. He blessed the wondering heart of the young child. He told how the voice of the contrite publican reached the ear of God. He opened the Divine arms to the prodigal, returning and subdued. He sorrowfully saw the rich youth go away, who had obeyed the commandments without joy, yet had not faith to take the cross.

This is, indeed, the one essential characteristic which distinguishes the Gospel from the Law or from self-spun Philosophy,—it insists on the doctrine of *reconciliation by love*.

"Her sins are forgiven, for she loved much." Does the reason seem to you inadequate to the result? Remember what Divine forgiveness is, and alone can be. It is not a treatment of moral wrong as though it were moral right. It cannot alter the sinful past, or relieve it of God's disapproval. But the act which is evil in itself is also an offence against Him who identifies His Will with all that is good. And of this personal alienation, forgiveness is the removal. Is it strange that it should be removed by personal love and not removed without it? But how should sympathy and communion be restored while the offender's face is averted in distrust? And how should they fail to be restored when the inner discordance has ceased, when the stain on the past looks alike to both, and the same loves and aversions render the human and the Divine Mind again congenial?

What is it that ever separates us from God? It is the unlikeness of our minds to His; their low tastes and desires; their pride in what is nought to Him; their indifference to what is all in all; their devotion to the perishable self, amid the flow of His everlasting love; their slight of the truth He has shown and of the holiness He has secreted in the very heart of things. We plunge into shadows and complain that His beams are hid. But the light of His countenance is ready to shine in again upon us, whenever affections go forth from us sufficient to perforate the self-evolved mists. Nay, He Himself, with the breath that bloweth where it listeth, often makes inlets for gleaming lights and tender colors not our own.

To remove estrangement, it only needs that we look to Him with free response and trust; that we let Him show us our delusions as they really are.

Mere regret for past wrong only gnaws the mind with unproductive self-contempt, or works upon a feeble prudence that cannot lift itself from its own level. Shame and remorse, while they are only retrospective, not mellowed by personal trust and present sympathy, may prostrate rather than inspire the soul. They are the needful weakness by which we are brought low, in preparation for the access of a higher strength. But it is in the guise of a deep Love that the higher strength enters to possess us. It is when the force of conscience stands before us transfigured with the glory of a Divine form,—only when it is discovered to be no mere part of ourselves but *the immediate, real Presence of the Holiest*, that we are caught up by its inspiration. Then it wins to itself the transcending power of a personal affection. The spiritual impulse and the deepest love become one. Instead of distant obedience rises near communion. In place of a precarious and trembling will, toiling in the dust, we find the transporting wing of aspiration.

Mere human strength and self-reliance cannot hold. Not long shall even young resolve press on without being weary; youthful spirits often fail. But they that, with trustful love, wait upon the Lord, shall renew their strength; "they shall mount up on wings like eagles; they shall run and not be weary; they shall walk and not faint."—*James Martineau.*

THE STILL HOUR.

There is no holiness if Thou, Lord, withdraw Thy presence; no wisdom profiteth if Thy Spirit cease to direct; no strength availeth without Thy support; no watchfulness is effectual when Thy holy vigilance is not on guard.—*Thomas à Kempis.*

Jesu, day by day
Lead us on life's way.
Nought of dangers will we reckon,
Simply haste where thou dost beckon.
Lead us by the hand
To our Fatherland.
—*Zinzendorf.*

Joys are our wings, sorrows are our spurs.—*Richter.*

It has been rightly said that Paul was the choicest specimen of the true Christian gentleman. Nowhere in the world are the principles and precepts of true politeness so clearly expressed as in his writings. Apart from their profounder spiritual meaning, the writings of Paul teach the basis and the bounds of courtesy with unerring accuracy. The thirteenth chapter of his first letter to the Corinthians has been often pointed to as a description of refined courtesy.—*H. C. Trumbull.*

We cannot kindle when we will
The fire that in the heart resides;
The Spirit bloweth and is still. . . .
In mystery our soul abides.
But tasks in hours of insight willed,
Can be through hours of gloom fulfilled.
—*Matthew Arnold.*

We ask for long life, but 'tis deep life or grand moments that signify.—*Emerson.*

St. Paul's relation to Christianity is more akin to ours than is that of the other apostles, for he, like us, never saw Jesus in the flesh. That he had an extraordinary vision of Christ which extended to his bodily senses is beyond dispute. But if he enjoyed this one experience, he did not reckon it as his only or chief spiritual asset, nor was it in the memory of it, but in *the daily renewed vision of faith*, that he lived his life.—*Charles H. Brent.*

THE BOOK AND MAGAZINE CLUB.

Send all offers and requests for this department to Mrs. W. B. Nichols, 25 Fairmount Way, Quincy, Mass., Tel. Quincy 1140.

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Nichols, asking "*Shall* I send such a book to such a person?" before sending it, else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Nichols, saying that you *have* sent it. When you receive more requests than you can meet, send these to the Book Club to be printed here.

CHANGE OF ADDRESS.

Mrs. Ivy Woodcock, formerly at Charlotte, North Carolina, has moved to North Emporia, Virginia, Route 1.

Mrs. T. J. Lacey, formerly at Cherryville, Louisiana, has moved to Cheneyville, Louisiana.

OFFERS.

Miss L. Freeman Clarke, 5 Brimmer Street, Boston, Mass., offers "Robinson Crusoe," Defoe; "The Swiss Family Robinson," Wyss; "The Book of Golden Deeds," C. M. Yonge; "The Newcomes," W. M. Thackeray.

REQUESTS.

1. I wish to thank the Cheerful Letter friends for the literature I have received from them in the past. Miss Margaret Gage, several years ago, sent me a book, Eggleston's "History of the American People," from which I obtained a great deal of useful information; in fact, I learned practically all the United States history which I knew when I entered high school from this book. Another gift was "The True Abraham Lincoln." Miss Alice T. Myrick for many years sent *Harper's* to my aunt, Miss M. E. Transon, who passed into the Great Beyond July 20, 1920. I shall be glad to receive any of the following, which I will pass on after reading: *Scribner*, *Atlantic*, *McClure*, or *Outlook*. James Howell, Straw, North Carolina.

2. Mrs. C. D. Gilbert and Miss Grace M. Gilbert, Sandidges, Virginia, Box 34, living on a farm, wish to express their gratitude for what they have received in

the past, and will be grateful for any reading or scraps for patchwork.

3. This is my first letter to *The Cheerful Letter*. I am a married woman nineteen years old; have two children, one little girl about two years old, and one little boy three months old. He is deaf in one ear. I should like to get good reading suitable for myself and husband; cards for my little girl would be much appreciated. I should like to correspond with some of the Cheerful Letter friends. Mrs. Myrtle A. Lalless, Buffalo Ridge, Virginia.

4. I wish now to thank again the many friends who have so kindly remembered me in the past. I should be very glad to receive some good books or magazines for my sixteen-year-old boy, who is very fond of reading. A Cheerful Letter friend sends me the *Woman's Home Companion*, which is very much enjoyed. Mrs. John A. Goodwin, Pleasant View, Virginia.

5. Valeria Brown, Shamrock, Texas, a thirteen-year-old miss living on a large farm a long way from town, will be glad of suitable reading for herself and sisters and one brother, who is now working away from home in the wheat harvest.

6. I should be glad to get *The Cheerful Letter;* also books and magazines, especially little story-books for my children. We have four, aged eleven, eight, six, and one year. They received a good many books while living in Charlotte, North Carolina. We are now living in Emporia, Virginia. I haven't heard from many of the Cheerful Letter friends lately. I correspond with a friend in Brooklyn, New York, through the Cheerful Letter Exchange, but shall be glad to hear from others. Also should be glad to get the *Home Journal*. Mrs. Ivy Woodcock, North Emporia, Virginia, R. D. 1.

7. Frances Walker, Chase City, Virginia, a little one of seven years, went to school last winter, loves to read and write. She would like school-books or reading for herself; an A B C book for her six-year-old sister and cards for her two-year-old brother, all in care of J. H. Walker.

8. I am somewhat of a stranger to *The Cheerful Letter*, but hope to get acquainted soon. I am the mother of two girls aged six and eight. They have asked me many times to write and ask for picture-books and cards for them. For myself I should appreciate patchwork scraps and reading matter. As this is my first call I refer to Rev. A. J. Lane, Athens, Tennessee. Mrs. Fannie Elder, Athens, Tennessee, R. 8.

9. Miss Ida Johnson, Rose Hill, North Carolina, R. 2, writes: I should be glad of books or any good reading matter. I am a farmer's daughter and live on a farm. There are four in our family. We are very poor, and I should appreciate scraps for my quilt.

10. I wish some of the kind ladies of *The Cheerful Letter* would please send me reading of some kind, as I live in a very remote place and would be very glad of something to while the lonesome hours away. I like papers that have crochet patterns in them, for I love to crochet. I should also be glad of some A B C books for my two little boys aged five and seven. We lost our dear and only little girl April 16, 1920, and our home seems lonely without her. I hope I shall soon get some reading. Mrs. W. E. Pryor, Pera, Virginia.

11. Miss Florence Collins, Bluffton, Georgia, a young girl in poor health, asks for *The Beacon*, or any suitable reading.

12. Mrs. Lena Leake, Price, North Carolina, is in poor health, and has to work hard to keep six children in school through the winter. She would greatly appreciate picture-books, cards, toys, or anything to amuse her little boy and girl aged four and a half and two and a half years. Would also be thankful for "Stepping Heavenward," as she enjoys reading good books.

13. Miss Audie Gibson, Walakoff, Texas, R. 2, Box 131, will be thankful for reading. Her father and mother are in poor health. Five children and their grandmother constitute the family. Pictures for the two-year-old boy will be welcome.

14. Mrs. R. J. Merryman, Rustburg, Virginia, will be thankful for reading, as she has not received any in a long time.

15. Mrs. Esther J. Ross, Buffalo Ridge, Virginia, will be grateful for reading matter.

16. Mrs. Mary E. Shelton, Campbell, North Carolina, R. 1, Box 41, would be pleased to receive *The Cheerful Letter.*

17. Mrs. Archie B. Quinn, New Hebron, Mississippi, wishes to be remembered by the friends of *The Cheerful Letter,* and especially asks for *The Cheerful Letter* itself.

18. Mrs. J. Fulmer, Tomotla, North Carolina, will be glad of a correspondent and *The Cheerful Letter.*

19. Mrs. L. Kidder, Route 2, Leavenworth, Kansas, asks for light reading suitable to lend to people who are ill. Mrs. Kidder uses all sent her in lending or passing on to others.

20. Mrs. T. J. Lacey, Cheneyville, Louisiana, would like her friends to know that she has moved from Cherryville, and asks if some one will send her *The Cheerful Letter,* which she formerly received and enjoyed.

The airs of heaven blow o'er me;
A glory shines before me
Of what mankind shall be,—
Pure, generous, brave and free.
The love of God and neighbor;
An equal-handed labor;
The richer life, where beauty
Walks hand in hand with duty.

—*J. G. Whittier.*

How far from here to heaven?
Not very far, my friend;
A single hearty step
Will all thy journeys end.
Hold, there! Where runnest thou?
Know—heaven is in thee;
Seek'st thou for God elsewhere,
His face thou'lt never see.

—*Angelus Silesius.*

The life of the Spirit is the evidence of immortality. Heaven begun is the living proof that makes the heaven to come credible. He alone can believe in immortality who feels the resurrection in him already.—*F. W. Robertson.*

THE MOTHERS' COUNCIL.

WOMAN THE VOTER.

The ratification of the Federal Suffrage Amendment is a great historical event. Its greatness will be seen more clearly as it recedes into the past, and comes to be viewed in perspective.

The action of the Tennessee Legislature marks the end of a long struggle. A hundred years ago, there were no colleges or free public high schools open to girls. A woman with her living to earn was limited to a few poorly paid occupations. When a merchant first employed a saleswoman, the men boycotted his store, and the women remonstrated with him on the sin of placing a young woman in a position of such "publicity." All a married woman's property and earnings belonged to her husband. She could not make a will without her husband's consent, unless she left everything to him, in which case it was assumed that his consent would not be wanting. A widower had the life use of all his wife's real estate, if they had ever had a child born alive. His right was called by the pleasant name of "the estate by the courtesy." A widow had the life use of one-third of her husband's real estate, and was entitled to stay in the home for forty days after his death. Her right was called "the widow's encumbrance." The husband had the sole control of the children, so long as he lived with his wife; and if he died before her, he could bequeath the children away from their mother to strangers.

Opinion and custom rigorously forbade women to speak in public. They were ridiculed if they wrote for publication. There were no women's clubs, and hardly any women's organizations. When Lucy Stone and Susan B. Anthony were young, it was thought unwomanly even to belong to a temperance society. Many believed it to be wrong for women to take any public part with men in philanthropic work.

The first woman in America to ask for a vote, so far as is known, was Mistress Margaret Brent of Maryland, in 1647. She was the kinswoman and executrix of Lord Baltimore, and she demanded "place and voyce" in the Assembly, as his representative. She was refused. Soon after the Declaration of Independence, Abigail Adams wrote to her husband urging that the laws of the new nation should be

framed with more justice to women. "If particular care and attention are not paid to the ladies," she said, "we are determined to foment a rebellion, and will not hold ourselves bound by any laws in which we have no voice or representation." A sister of Richard Henry Lee of Virginia also is on record as favoring votes for women. But the voices raised in behalf of equal rights were few, and they went unheeded.

The first women who actually got votes were not the women of Wyoming, as is generally supposed, but those of New Jersey. In early New Jersey the Quaker influence was strong. Through the efforts, it is said, of Peter Cooper, a Quaker preacher, New Jersey in 1776 gave suffrage to tax-paying women. The State, however, gradually filled up with a less progressive population, and about thirty years later the Legislature put the words "white male" into the qualifications for voters. No other women had the ballot (except school suffrage in Kentucky and Kansas) until Wyoming gave them full suffrage in 1869.

Fanny Wright, Margaret Fuller, and Ernestine L. Rose lectured in the United States in the early part of the last century, and advocated (among other things) equal rights for women; but the brunt of the battle for woman's right to speak in public was borne by Sarah and Angelina Grimké of South Carolina and Abby Kelley Foster. Abby Kelley Foster was a saintly young Quakeress. These noble women were overwhelmed with the foulest abuse by the public, the press, and, alas, the pulpit as well. Men and women were expelled from the church for going to hear them. Abby Kelley Foster, attending a church in a town where she had gone to lecture, found herself the subject of the sermon which was preached from the text, "Behold, this Jezebel is come among us also!"

Meanwhile, Lucy Stone, "the morning star of the woman's rights movement," was about to appear above the horizon. A farmer's daughter, from childhood full of indignation at the way women were treated, she early made up her mind to go to college. It took her nine years to earn the money to carry her to Oberlin, then the only college in the United States that admitted women. She paid her way through by teaching school in the long vacations, and by doing housework at three cents an hour. She was the first Massachusetts woman to take a college degree. She was graduated in 1847, and gave her first woman's rights lecture in the same year. For ten years she lectured all up and down the country, to immense audiences—a small, gentle woman, absolutely fearless, with a singularly sweet voice, and a marvellous eloquence. Mobs would listen to her when they howled down every other speaker.

All this time the cause was steadily growing. The first local woman's rights convention was held in the Methodist church of Seneca Falls, N.Y., in 1848. Two or three other local conventions were held—one in Ohio. Then came the first National Woman's Rights Convention—a great gathering at Worcester, Mass., in 1850.

National conventions were now held year after year. But the Civil War did more to widen "woman's sphere" than all the conventions. To help the country in its need, women were drawn into public work, and found they could do a multitude of things of which they had been thought incapable. Thousands of widows had to become bread-winners, and they made their way into many new occupations, as a matter of necessity.

The American Equal Rights Association was formed in 1866. In 1869 it split, and its members divided into the National and the American Woman Suffrage Associations, which worked separately for twenty years, and then came together again as the National American Woman Suffrage Association, which worked till victory was assured.

Now the great victory has been won. How will the women vote? Everybody is asking, and nobody knows. The one thing certain is that they will not all vote alike. They have come to the suffrage at a critical time. We are face to face with a tremendous struggle between the great profiteering interests on the one side and the common people on the other, with the profiteers in control of most of the political machinery and almost the entire press. Undoubtedly, most women will want to put their votes where they will count against the profiteers and for the public welfare, if they can only find out where that is. Every effort will be made to fool them, and they may be fooled for a time, but not forever. In the long run, I believe, their votes will tend to modify a too exclusively commercial view of public affairs, and cause more attention

than at present to be given to considerations of human welfare and human happiness.—*Alice Stone Blackwell in the Christian Register.*

CHILDREN'S SLEEP.

Sleep and food are the two most imperative needs of the body. One has just as great an influence on health as the other, but it is possible to live much longer without food than without sleep.

Sleep is more than brain rest; it is as necessary for the other organs of the body as for the nervous system. Two professors of psychology once kept themselves awake for ninety hours in order to study the effects upon body and mind. The tests proved that all the functions of the body were affected—heartbeat, blood pressure, body temperature, digestion, activity of the glands, muscular strength and rapidity of movement. Before the end of ninety hours mental efficiency had so decreased that it took twenty minutes to commit to memory a few lines of poetry that either of the professors could ordinarily have learned in two minutes. The bodily symptoms finally became so threatening that it was necessary to end the experiment.

How mistaken, therefore, are the parents who allow their children to be deprived of the necessary amount of sleep! Children used to be taught that to sleep as much as they wished was a lazy and shameful habit that they ought to fight against. Science takes the view that, with children at least, sleep is to be cultivated.

How much sleep do children of different ages need? It is not an easy question to answer. Most of the hygiene authorities recommend about thirteen hours for children of four years, twelve hours for those of six years, eleven hours at eight years, ten and a half hours at ten years, ten hours at twelve years, nine and a half hours at fourteen years, nine hours from fourteen to sixteen years, and not far from eight hours for adults.

But not all children of a given age have the same need of sleep. There are physiological peculiarities that make nine hours of sleep for some children as good as ten hours for others. The wisest course is to make the conditions favorable and to encourage the child to sleep as much as he will. The old-fashioned fear of sleepyheadedness is without reason.

Parents could well afford to go to some trouble to identify and blacklist the things that tend to interfere with their children's sleep. The list would include too much starchy food, bad cooking, too heavy evening meals, tea and coffee, evening arithmetic lessons, nervous excitement, worry, morbid fears, eyestrain, defective teeth and adenoids. All of these sleep disturbers are surprisingly prevalent. Hundreds of thousands of children in the United States drink tea and coffee. Of ten thousand school-children in the smaller cities and towns of Minnesota over eighty per cent. use tea or coffee daily, and many of them drink from three to six cups.

The nervous child is almost always a bad sleeper. It is likely to be excited by an overactive imagination, hounded by morbid fears, tormented by foolish pangs of conscience, or worried by trivial happenings that a normal child would forget in a few minutes. Fears and anxieties haunt the evening hours of children more often than most persons suspect, for children soon learn to bear pain and sorrow in secret rather than to hazard reproof and misunderstanding by disclosing their troubles to unsympathetic elders.

Home study at night robs many a nervous child of the margin of sleep that he needs. Besides keeping him up too late it often produces a condition of mental excitement that disturbs his rest all night.—*Youth's Companion.*

Show me the man whom you honor. I know by that symptom, better than by any other, what manner of man you yourself are, for you show me there what your ideal of manhood is.

Like warp and woof all destinies
  Are woven fast,
Linked in sympathy like the keys
  Of an organ vast.

Pluck one thread and the web ye mar;
  Break but one
Of a thousand keys, and the paining jar
  Through all will run.

Back to thyself is measured well
  All thou hast given;
Thy neighbor's wrong is thy present hell
  His bliss thy heaven.

—*J. G. Whittier.*

CHILDREN'S CLASSICS.

BELSHAZZAR.

(The original story can be found in the fifth chapter of the Book of Daniel. Belshazzar was a pagan ruler in old Mesopotamia, a region where British and Turkish forces fought desperately within the last few years. At the time of the story, Jerusalem had been destroyed by the Babylonians, and the consecrated vessels belonging to Solomon's temple had been carried off to Babylon by the conquerors.)

The midnight hour was drawing on;
Hushed in repose lay Babylon.
But in the palace of the king
The herd of courtiers shout and sing.
There, in his royal banquet hall,
Belshazzar holds high festival.
The servants stand in glittering rows;
The beakers are drained, the red wine flows;
The beakers clash, and the servants sing,—
A pleasing sound to the moody king.

The king's cheeks flush, and his wild eyes shine;
His spirit waxes bold with wine,
Until, by maddening passion stung,
He scoffs at God with impious tongue,
And his proud heart swells as he wildly raves,
Mid shouts of applause from his fawning slaves.

He spoke the word, and his eyes flashed flame.
The ready servants went and came;
Vessels of massive gold they bore,—
Of Jehovah's temple the plundered store.
And, seizing a consecrated cup,
The king, in his fury, fills it up;
He fills, and hastily drains it dry:—
From his foaming lips leaps forth the cry,
"Jehovah, at thee my scorn I fling!
I am Belshazzar, Babylon's king!"

Yet, scarce had the impious words been said,
Than the king's heart shrank, with a secret dread.
Suddenly died the shout and yell.
A death-like hush on the tumult fell.
And, lo! on the wall, as they gazed aghast,
What seemed like a human hand went past,
And wrote,—and wrote in sight of all,—
Letters of fire upon the wall.
The king sat still, with a stony look;
His trembling knees with terror shook.
The menial throng nor spoke nor stirred;
Fear froze their blood. . . . No sound was heard.
The magians came. But none of all
Could read the writing on the wall.

At length, to solve those words of flame,
Fearless but meek, the prophet came.
One glance he gave, and all was clear:—
"King, there is reason in thy fear!
Those words proclaim, thy empire ends;
A day of woe and wrath impends:
Weighed in the balance, wanting found,
Thou and thy empire strike the ground."

That night, by the servants of his train,
Belshazzar, the mighty king, was slain.

—Translated from Heine.

Good-night!
Sleep tight;
Wake up bright
With the morning light
To do what's right
With all your might.

—Old Rhyme.

MY KINGDOM.

A little kingdom I possess,
Where thoughts and feelings dwell,
And very hard I find the task
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads,
And selfishness its shadow casts
On all my words and deeds.

How can I learn to rule myself,
To be the child I should,
Honest and brave, nor ever tire
Of trying to be good?
How can I keep a sunny soul
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father, help me with the love
That casteth out my fear;
Teach me to lean on Thee, and feel
That Thou art very near,
That no temptation is unseen,
No childish grief too small,
Since Thou, with patience infinite,
Doth soothe and comfort all.

I do not ask for any crown
But that which all may win,
Nor seek to conquer any world
Except the one within.
Be Thou my guide until I find,
Led by a tender hand,
Thy happy kingdom in myself
And dare to take command.

—Louisa May Alcott.

HAND-WASHING AND HEALTH.

For the last two years we have heard much of the theory that a great deal of contagion is spread by the hands. Dr. Hill would have us do away with hand-shaking and greet each other by a salute such as several millions of our soldier boys learned to do gracefully. Dr. Robertson attributed much of the spread of the flu in 1918 to the hands as agents.

Dr. Cummings examined the hands of a large number of exposed people and found disease bacteria often present. Tubercle bacilli were found on one-fifteenth of the hands examined, diphtheria on one-sixteenth, pneumonia on one-sixth, and streptococci from one-third to all of the hands of exposed persons examined. All of this argues the great health importance of frequent and thorough washing of the hands.

The question arises if there are disease bacteria around us all the time, and if the hands are so frequently soiled by them, why not habitually wash the hands with an antiseptic soap? J. F. Fulton of the University of Chicago set the answer to this question as his task.

The result of his experiments is found in a recent number of the *Journal of the American Medical Association.* He found that more bacteria were removed when the hands were washed with ordinary toilet soap than when the various antiseptic and germicidal soaps were used. He used green soap, soft soap, castile soap, ordinary toilet soaps and several brands of medicated soaps bought on the market. His experiments show the importance of clean hands. The point he makes is that the cleansing properties of a soap are more important than its germicidal properties. —*Dr. W. A. Evans, in the Boston Herald.*

He who has a good conscience, good friends, and a good appetite, is king of the country.

It is in daring to lift up our work, whatever it may be, to the highest level we discern for it, that we are most sure to meet with God, to feel his hand stretched out to us, and to find that we have ventured—not into the darkness of the desert, but into the way of peace, into the company of God's saints, into the light of his countenance and into the joy of our Lord.—*Francis Paget.*

POPULAR SCIENCE.

AN INDIAN NEWSPAPER.

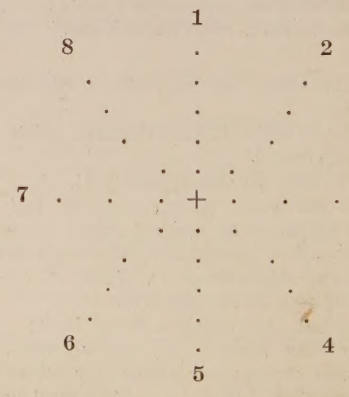
One of the strangest newspapers in the world is the *Kamloops Wawa,* published in Kamloops, B.C. It is a newspaper for Indians and has a proud circulation of about thirty-five thousand weekly copies. Some years ago a priest who knew both shorthand and the Indian language was sent as missionary to the Indians of the Fraser River Valley. He combined the two and offered to teach his hieroglyphics to the Indians, who were very much interested in the idea of having a written language of their own, and showed their interest by learning it by the hundreds. Pleased with his success, the priest translated parts of the Bible into his new sign language. Now he prints a weekly newspaper for the Indians, who, through its pages, are kept interested in many things. —*The Christian Register.*

THE AMUSEMENT COLUMN.

[Address everything relating to the Amusement Column to Mr. Henry A. Jenks, 1925 Massachusetts Avenue, Cambridge 40, Mass. Contributors are requested to write on one side of the paper only. Write name and address plainly (not necessarily for publication) and send the answers to the puzzles on a separate slip of paper.]

I.

A WHEEL.



The central letter of this wheel is th

first letter of each of the eight words composing it:—

1. An aromatic plant of the mint family.
2. A small British beetle.
3. Toward the land.
4. A summer beverage.
5. Pertaining to letters.
6. Pertaining to a lamp.
7. A kind of confectionery.
8. Woody.

II.

A DIAMOND.

1. A consonant.
2. An article of clothing for the neck.
3. A famous American.
4. A period of time.
5. A vowel.

III.

A PUZZLE.

My whole is a useful list.
My first a household pet.
My second the least of the Articles.
My third from the woods you get.

—*Harper's Young People.*

IV.

Who were the following?—

1. Apollo. 2. Bacchus. 3. Diana. 4. Clotho, Lachesis, Atropos. 5. Ganymede. 6. Juno. 7. Pluto. 8. Vulcan.

V.

A ZIGZAD.

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All the words described contain the same number of letters. When rightly guessed, and written one below the other, the path indicated by the stars will spell the name of an event that occurred three hundred years ago.

1. A string used for fastening boots.
2. A worthless nag.
3. That by which a person is called.
4. The thin cutting side of an instrument.
5. Not engaged in any occupation.
6. A prefix.
7. The past of go.
8. To foreshow.
9. A term used in golf.
10. A table cooking utensil heated by a spirit lamp.
11. To welcome.
12. A part of the foot.
13. The left side of a ship.
14. Legislative Assembly in Germany.
15. A flower.
16. An intermittent fever.
17. Ground appropriated for travel.
18. A cereal plant.
19. Holy men of the East.
20. To behold.

Answers to puzzles in the September Number.

I. A KING'S MOVE PUZZLE: 29—22—30—38—47—55—62—63—64—56—48—40—32—39—31—24—16—23—15—8—7—14—6—5—4—13—20—27—28—36—35, Presidential Campaign and election. 44—37—45—54—46—53—61 60—52—59 51—58—49—57—50—43—42—41, Harding and Coolidge. 34—25—33 26—18—17 10—1—9—2—3—11—19—12—21, Cox and Roosevelt.

II. PI: "Greatly begin! Though thou have time but for a line, be that Sublime. Not failure but low aim is crime."

III. SOBRIQUETS: 1. Buffalo, N.Y. 2. Hartford, Conn. 3. Rochester, N.Y. 4. Detroit, Mich. 5. Boston, Mass. 6. Lowell, Mass.

IV. MAGAZINE GAME: 1. Arena. 2. Youth's Companion. 3. Strand. 4. Wide Awake. 5. Review of Reviews.

V. CROSS-WORD ENIGMA: Massachusetts.

I told Hezekiah to tell Widow Gray
To tell Mother Brown, next door,
To tell Dicky Dwight, who goes that way,
To tell Deacon Barnes, at the store,
To tell the old stage-driver, Timothy Bean,
To come for me sure and in season;
But I've waited all day and no stage have I seen;
Now what do you think is the reason?

THE CHEERFUL LETTER EXCHANGE.

Chairman of the Cheerful Letter Exchange, Mrs. W. B. Nichols, 25 Fairmount Way, Quincy, Mass.

Secretary of the Cheerful Letter Exchange, Mrs. Francis Hastings, Kendal Green, Mass.

Editor of The Cheerful Letter, Miss L. Freeman Clarke, 5 Brimmer Street, Boston, Mass.

Book Club Secretary, Mrs. W. B. Nichols, 25 Fairmount Way, Quincy, Mass.

OBJECTS.

1. To cheer and comfort the lonely and discouraged—not only invalids, but all who need cheer and comfort—by the interchange of letters and by gifts of books and periodicals.

2. To supply in some measure to young people in remote places the lack of schools, by gifts of school-books, letters, and, for those who desire it, correspondence classes on history, the natural sciences, and other interesting branches of study. If any desire to join such classes, they may send their names to our secretary.

3. Also to supply, to some extent, the lack of a church. One good sermon or similar article is printed in each number of the paper. These sermons are never doctrinal, but practical, and intended to cheer and comfort the sorrowful and aid in giving a vital religion without regard to sect or creed.

Any minister (of any sect) who receives this paper is cordially invited to distribute the copies of *The Cheerful Letter* received among lonely members of his parish, shut-ins or invalids of whom he may know. He is also invited to write to our headquarters (see address on this page) and give names and addresses of those who may be cheered and helped by becoming our correspondents.

No *theology* is disseminated in our paper. All the religious matter is intended merely to strengthen, cheer, and comfort those in need of such practical help.

IMPORTANT NOTICES.

The first Boston meeting of the season will be held at 25 Beacon Street, October 1.

WANTED: SUBSCRIPTIONS.

In sending subscriptions for *The Cheerful Letter*, address The Cheerful Letter Exchange, 25 Beacon Street, Boston, Mass. Subscriptions, 50 cents a year.

To fill the unusual demand for copies of The Cheerful Letter, *it will be greatly appreciated by the Committee if friends will do some canvassing during the summer and bring in a list of new subscriptions. Many of our correspondents feel that they can no longer afford to subscribe, but deplore the loss of the paper.*

OFFERS.

Givers of books are reminded that only books of instructive or wholesome nature should be offered in the Book Club. Classics, educational works, and standard novels are always acceptable.

REQUESTS.

THE ATTENTION OF READERS IS CALLED TO THE FOLLOWING NOTICE:—

It is a rule of the Cheerful Letter Exchange that no one may ask for money, clothing, or other articles, except books and magazines.

The name of any person who fails to obey this rule will be dropped from our list. Any worker receiving such a request should send the letter at once to headquarters.

CIRCULATING LIBRARIES.

The Cheerful Letter Exchange offers to start a circulating library in any small community needing one, providing proper location and care can be furnished and satisfactory references supplied. Apply to Mrs. H. A. Stevens, 76 Edgemere Road, Quincy, Mass.

STUDIES AT HOME.

The Home Study Committee of the Cheerful Letter Exchange is planning for more efficient work.

Our aim is to help in subjects in which one is deficient; to help one fit himself for a higher grade of work.

We have books used in the schools here, which can be used for supplementary work in the schoolroom or in the home.

Make all applications for this department to Mrs. George G. Saville, 30 Woodward Avenue, Quincy, Mass.

MUSIC.

The music sent out by this department has in the past given much pleasure; and now that there is more and more interest in "community singing" the calls for help may naturally be expected to be greater.

Offers and requests should be sent to Mrs. Thomas Macey, 35 East 30th Street, New York City, or to All Souls Church, Fourth Avenue and 20th Street, New York City.